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ABSTRACT

This paper describes the Integrated Studies Project, a middle school curriculum project developed at Keele University in England, and designed to integrate the social sciences and the expressive arts. The described materials are available from Oxford University Press. These consist of large fold-out sheets with information, photographs, drawings, and charts; two teachers' guides that provide background information and suggested activities; and sets of slides depicting artwork from several historical periods. The developers see these materials as "resource banks" from which the student and his teacher can move on to further research or library work. The first unit, Exploration Man, stresses exploring oneself and one's environment and locale. The second unit, Communicating with Others, blends the arts and humanities with the social sciences and stresses visual literacy. The third unit, Living Together, calls for cross-cultural comparisons between one's own society, a modern technological culture, two island societies of Tresten de Cunha and the Dayaks, and the historical civilization of Imperial China. This comparative approach focuses on cultural institutions that include home, family, education, law, technology, belief system, and arts. (Author/DE)

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FOR ENGLISH CHILDREN: INTEGRATED STUDIES WITH A WORLD VIEW

by Edith W. King

University of Denver

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"We are seeking to link the social sciences with a creative dimension. We wish to present children with enough information and with stimulating ideas so that they can use the creative arts, can write or roleplay the adventure of exploring Man." This is David Bolam, director of the Schools Council Integrated Studies Project, speaking about Keele University's curriculum project that integrates the social sciences and the expressive arts. The scene is his office in the Institute of Education on hte Keele University campus near Stoke-on-Trent on a typical, rainy English morning in late Spring. This visit to David Bolam and the headquarters of the Schools Council Integrated Studies Project proved to be one of the most stimulating and meaningful experiences during my visit to England in Summer, 1972.

What Is The Integrated Studies Project?

The Integrated Studies Project was developed for children in the 11 - 14 age range, the middle years of schooling. The materials for the three first stage units are now published and available from Oxford University Press (Walton Street, Oxford OX2 6DP, England). Sample kits of the materials from the project are also available from Oxford University Press at a charge of one pound (or the current rate of exchange in dollars in U.S.

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currency).

The materials consist of:

... large fold-out sheets with information, photographs, drawings, and charts that are exceptionally well reproduced and aesthetically pleasing in design.

... two teachers' guides that provide background information and suggestions for appropriate activities for using the large fold-out sheets.

... sets of slides depicting artwork from several historical time periods.

The developers of the Integrated Studies Project see these materials as "resource banks" from which the student and his teacher can move on further research or on to use of library books. The large foldout sheets create the feeling of using original source materials.

The first stage units are titled: EXPLORATION MAN, COMMUNICATING WITH OTHERS, and LIVING TOGETHER. David Bolam discussed with me the design and content of these three units. EXPLORATION MAN he described as an overture to the total project, an introductory unit, that sets the tone for the entire project. Figure One presents a diagram of the aims and the content of EXPLORATION MAN. (Here place Figure One) This unit stresses finding out -- exploring oneself and one's environment and locale. The second unit, COMMUNICATING WITH OTHERS, stresses the expressive arts and blends the arts and the humanities. The developers are attempting to link the social sciences with creative dimensions and to stress visual literacy. The sections in this unit have the titles "Making Contact", "Sight and Insight", "Look and Listen" and "Sense of History." The third

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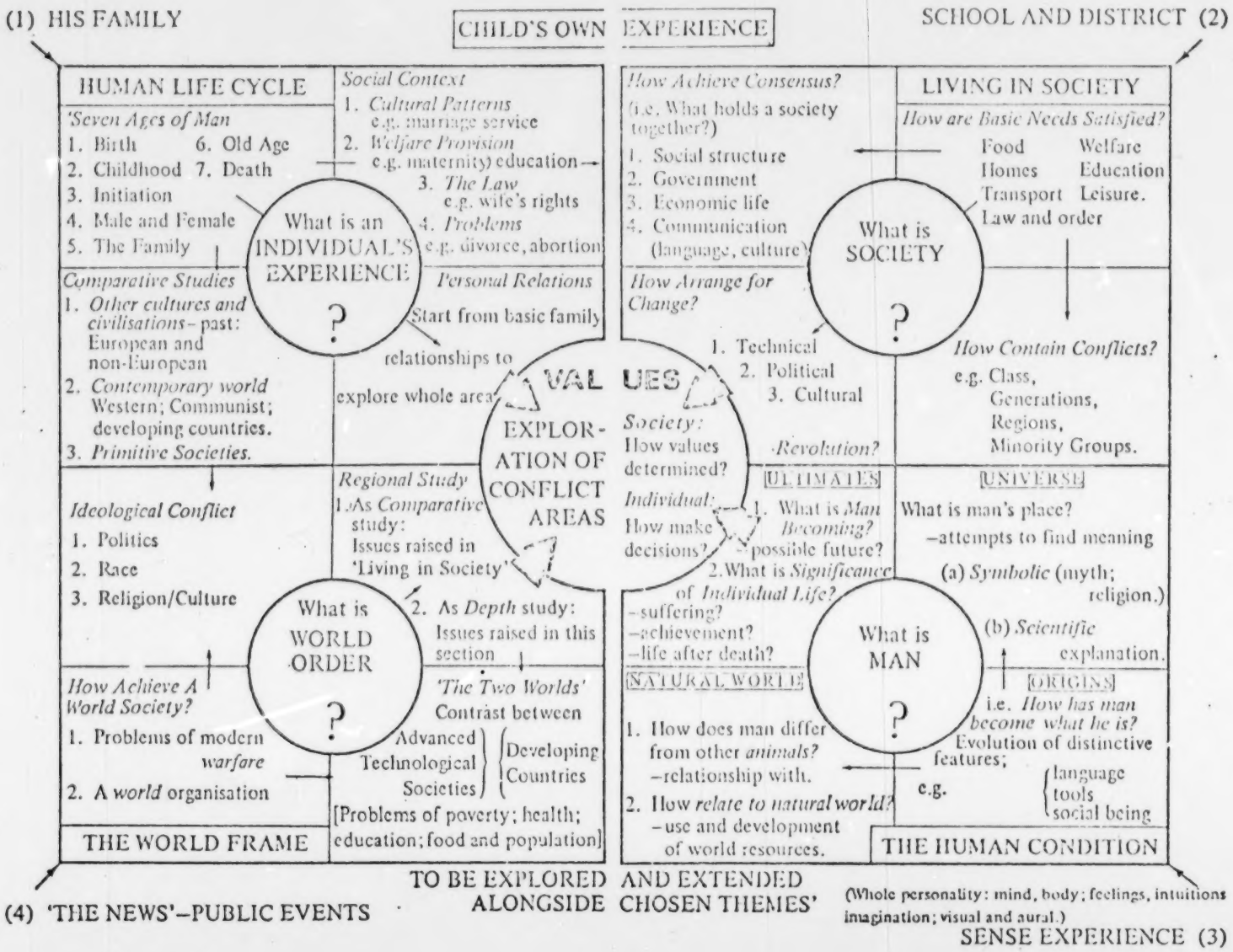
Fig 1

(you will recognise this for 'Exploration' page

EXPLORATION MAN: AN INTRODUCTION TO INTEGRATED STUDIES


(1) HIS FAMILY
CHILD'S OWN EXPERIENCE
SCHOOL AND DISTRICT (2)
HUMAN LIFE CYCLE
'Seven Ages of Man'
1. Birth
2. Childhood
3. Initiation
4. Male and Female
5. The Family
6. Old Age
7. Death
Social Context
1. Cultural Patterns e.g. marriage service
2. Welfare Provision e.g. maternity) education
3. The Law e.g. wife's rights
4. Problems e.g. divorce, abortion
What is an INDIVIDUAL'S EXPERIENCE ?
Comparative Studies
1. Other cultures and civilisations – past: European and non-European
2. Contemporary world Western; Communist; developing countries.
3. Primitive Societies.
Personal Relations
Start from basic family relationships to explore whole area
VALUES
EXPLORATION OF CONFLICT AREAS
How Achieve Consensus?
(i.e. What holds a society together?)
1. Social structure
2. Government
3. Economic life
4. Communication (language, culture)
LIVING IN SOCIETY
How are Basic Needs Satisfied?
Food
Homes
Transport
Law and order
Welfare
Education
Leisure.
What is SOCIETY ?
How Arrange for Change?
1. Technical
2. Political
3. Cultural
How Contain Conflicts?
e.g. Class, Generations, Regions, Minority Groups.
Ideological Conflict
1. Politics
2. Race
3. Religion/Culture
Regional Study
1. As Comparative study: Issues raised in 'Living in Society'
2. As Depth study: Issues raised in this section
Society: How values determined?
Individual: How make decisions?
Revolution?
[ULTIMATES]
1. What is Man Becoming? – possible future?
2. What is Significance of Individual Life?
– suffering?
– achievement?
– life after death?
[UNIVERSE]
What is man's place?
– attempts to find meaning
(a) Symbolic (myth; religion.)
(b) Scientific explanation.
What is WORLD ORDER ?
What is MAN ?
How Achieve A World Society?
1. Problems of modern warfare
2. A world organisation
'The Two Worlds' Contrast between
Advanced Technological Societies
Developing Countries
[Problems of poverty; health; education; food and population]
[NATURAL WORLD]
1. How does man differ from other animals? – relationship with.
2. How relate to natural world? – use and development of world resources.
[ORIGINS]
i.e. How has man become what he is?
Evolution of distinctive features;
e.g. language, tools, social being
THE WORLD FRAME
THE HUMAN CONDITION
(4) 'THE NEWS'–PUBLIC EVENTS
TO BE EXPLORED ALONGSIDE AND EXTENDED CHOSEN THEMES'
(Whole personality: mind, body; feelings, intuitions imagination; visual and aural.)
SENSE EXPERIENCE (3)

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pp. 112-1132
Teacher's Guide I

unit, LIVING TOGETHER, brings the world dimension into the project, with an anthropological thrust. Here the large fold-out sheets contain information, data, and first-hand materials on three societies: the Dayak of Borneo, the island community of Tristan da Cunha in the South Atlantic, and Imperial China before the creation of the People's Republic.

LIVING TOGETHER encourages the student to develop insights into social organization. The material calls for cross-cultural comparisons between his own society, a modern technologized culture, and that of two island societies which are much more face to face in social organization and practice more simple technology (Tristan da Cunha and the Dayaks) and an historical civilization (Imperial China). This comparative approach focuses on cultural institutions that include the home, family, education, law and order, technology, the belief system, and the arts and crafts. Throughout the materials of this unit the student is introduced to the methods, the theories, and concepts of the social sciences -- specifically, geography, sociology, anthropology, history, and linguistics.

Such questions as the following ones, which are found in the Teacher's Guide for the LIVING TOGETHER units (pages 94 - 96) exemplify how the structures of the social science disciplines are woven into the units.

Geography -- Why are primitive societies 'primitive'? What is the result of inaccessibility for Tristan and Borneo?

Sociology -- Why is the problem of loneliness likely to be more acute in a highly populated urban community than in a Dayak village or in the

settlement of Tristan?

Social Anthropology -- What status is given to old people in each society? Tristan, the Dayaks, Imperial China?

History -- Is the pupil aware of the many sources of evidence which enable an historian to make his assessments, e.g., documents, letters, autobiographies, maps, pictures, artifacts, etc.? Is it reliable or biased?

Linguistics -- How can children become aware of differences in spoken language?

Indepth Focus on the LIVING TOGETHER Units

The underlying educational philosophy for teachers' use of the Integrated Studies Project stresses that teachers determine the best way of handling the materials in their own schools. However, the Teacher's Guides contain a wealth of suggestions to stimulate teachers to creative use of the units. The Teacher's Guide (p. 96) suggests that a study of the local community might precede the study of other societies. Here children move from the familiar to the unfamiliar, from first hand experience to vicarious experience. But the disadvantage of such a plan might be that the children can go off in disparate directions, never focussing on essential issues and major problems as they collect masses of data. Some alternatives to this approach are posed:

1) The study of a small community like Tristan can concentrate on essential issues of human organization and social order, thereby establishing a clear framework for a subsequent study of the local community, the advantage being that as

students examine a society that has a more simple structure they will be prepared to look cross-culturally at the complexities of living in a modern urban technologized society.

2) The study of the local community could be taught as a continuous comparative dimension as the unique and more exotic societies are being considered. Particularly in the area of values and beliefs, this comparative approach can be most effective.

3) The teacher could organize the study as a thematic approach, focussing on themes such as the home and the family, how one makes a living, social control, values and beliefs, etc. The large fold-out sheets of the LIVING TOGETHER units are especially well organized for this type of thematic approach to the study of societies. One of the fundamental aims of the units is to introduce children to ways of describing and understanding society and social organization.

A Look At Some Outstanding Features of the LIVING TOGETHER Units (subheading)

From the American viewpoint certain materials, information, and occurences developed in each of the three LIVING TOGETHER units stand out as unique and striking. Let us examine each of the units -- Tristan da Cunha, the Dayaks of Borneo, and Imperial China -- touching briefly on these unique elements.

Tristan da Cunha

The English founded a settlement on the isolated island of Tristan da Cunha in the South Atlantic Ocean in 1817. There had been a continuous habitation of the island by this group of people and their descendants until the day in 1961 when

diaster struck and the volcano in the center of the island erupted. This along with devasting earthquakes destroyed the total community. Fortunately all the humans on the island were successfully evacuated and no lives were lost in the tragedy. But all those who had lived in the community of Tristan lost their life-long homes and most of their belongings. The history and development of the community of people on Tristan is well re-crea[illegible] in the first five fold-out sheets of material. The sixth sheet graphically describes the eruption of the volcano from first hand sources such as newspaper clippings, photos of the volcano erupting, and emotion-filled extracts from novels about the Tristans. There is also an audio tape describing the situation that has been transcribed.

But most striking is the return in 1963 of over two hundred of the Islanders, who according to newspaper reports, "turn their backs on civilization and retur. to the loneliest island in the world -- Tristan da Cunha." (See sheet enclosed on Tristan). The question is posed: Why should these English citizens want to return? Why are they going back to their devastated island? The implications for comparisons with complex, urbanized society are obvious. Today, with so much concern about ecology, the environment, pollution and the stresses and strains of contemporary living, a study of the people of Tristan poses exciting and meaningful issues laden with value questions for children in the middle years. Eleven to 14 year-olds could easily empathize with the Tristans' situation. The story of the people and its presentation by first-hand documents holds adventure and excite-

The Dayaks of Borneo

The materials on the Dayak of Borneo are contained in six large fold-out sheets, as are those on Tristan. The Dayak way of life is fairly simple and has not been greatly affected by contact with industrialized cultures. The Dayak live in forest clearings, mainly inland, on the island of Borneo, building vast long houses of hardwood where sometimes a whole tribe will live together in one building. The most unique aspects of the Dayak society are revealed in the materials on ceremony and beliefs. The Dayak have traditionally been headhunters, until recent years. The history and meaning of this unusual custom is discussed in the articles, "Old Custom: New Law" and " The Head Hunter's Story", presented in a forthright manner that children of 11-14 can easily comprehend. The authors of the Integrated Studies state:

> You may feel that one of the most puzzling actions of the Dayaks was to capture and keep the heads of their enemies. Yet many peoples have had a strong interest in the human head. Europeans used to make death masks and sculptured heads in many different materials. American Indians collected scalps and the tribes of Central America made enormous stone statues of heads. 1.

Investigations and considerations of what seem strange and weird rituals of "exotic" peoples can help lead American children to develop cross-cultural perspectives on our customs, beliefs, rituals and folkways. At the time, in their intellectual development when children are most open to new concepts andideas this consideration of the wide range of practices that are

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1. Land of the Dayaks of Borneo 5, "Customs and Belief" Schools Council Publication, Oxford University Press, 1972.

part of the human repetoire can be a potent force for creating open minded, worldminded individuals.

Imperial China

China is a far more complex and extensive society than either Tristan or the Dayaks, and much more material and information are available to describe Imperial China. There are ten large fold-out sheets, several divided in two parts on Imperial China. Some of the sheets ressemble striking posters, reproducing magnificent Chinese arts and crafts, such as the re-occurence of the dragon symbol, or a long scroll painted by a great Chinese artist depicting scenes from the town of Kaifeng in the 12th Century. (See enclosed sheet) Yet another fold-out sheet describes Hangchow in the 13th Century. There are a series of slides to accompany the Imperial China material. A number of these slides were obtained from the British Museum, where an outstanding collection of Chinese art is housed.

The importance of materials on Imperial China for the junior high and secondary school student in America is not to be overlooked. The paucity of curriculum materials on the Chinese people and their culture has become an embarrassment to American educators in the past two years since world political attitudes toward the Chinese have changed. Currently we have been avidly seeking well-written and accurate materials for school children on Chinese culture, history, technology, arts and linguistics. Here then, in the LIVING TOGETHER unit of the Integrated Studies Project, are such curriculum materials.

Recently, after carefully examining the unit on Imperial China Richard Handrahan of the School of Education, University of Maine, who has worked with curriculum materials for teaching about China over the past eight years, expressed high regard for this section of the Integrated Studies Project. Handrahan stated that American secondary school students do not have much concrete, first hand information or materials to relate China or the life of the Chinese people to their sphere of everyday understanding. "American children need direct and explicit experiences like stories, novels, or films about China. Such material as this is provided in the Imperial China unit." However, he felt that the references in the Teacher's Guide on readings for both students and teachers were not particularly appropriate for Americans. Some of the British references are not available in the United States, while some current American literature on China was not listed in the Guide at all. Handrahan recommends the National Committee for U.S.-China Relations at the United Nations Plaza, New York, as an excellent source for current books on China. 2.

The Impact of Integrating School Subjects: Some Concluding Remarks

In England the most popular units of the Integrated Studies Project have been the comparative studies of Tristan da Cunha, the Dayaks of Borneo, and Imperial China. As we have pointed out, the Project was designed to span the traditional secondary school subjects of history, geography, English language, and the arts and humanities, as well as the social sciences

in general. Where the Integrated Studies Project has been implemented in English secondary schools it has stretched the skills and knowledge of teachers. It has forced specialists in one subject to learn selected aspects of others. Further, the Integrated Studies Project units required team teaching, re-adjustment of time tables, new arrangements of rooms and use of space in the school. This has been viewed by British educators as increasing the teacher's professional growth and strengthening education generally. [3]

To assist teacher-users of the Integrated Studies Project the publishers of the materials, Oxford University Press, established a newsletter, edited by David Bolam, titled Integrated Studies Bulletin beginning in February, 1973. The Bulletin's purpose is to look at the experience of schools that have recently started integrated studies, and to help teachers exchange ideas and information. The initial Bulletin also contains an additional sheet for the Tristan da Cunha unit, titled "Making A Living Now", news of a film available on the Dayaks, and the announcement of a television series starting in September, 1973 on the themes of the EXPLORATION MAN units.

In an article appropriately titled, "Teamwork to Launch Teamwork", David Bolam writes:

> The harsh truth is that integrated studies makes extra demands..... Implementing of this kind is a fundamental task, and something very different from a "spreading the good news" exercise, which the alternative word "diffusion"

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3. Marten Shipman. "The Role of the Teacher in Selected Innovative Schools in the United Kingdom," in Unit 12, Innovation in the School, edited by Geoffrey Esland, Open University School and Society Course, 1972, page 119.

perhaps suggests. Rather than seeing it thus or as any "selling of a finished product", one would argue that experimentation over ideas of the project -- the handbook, the published materials -- but these will only be the starting point for their own exploration of the approach and building it, critically and questioningly, into their own school curriculum. Moreover, this continuous experimentation among what one hopes will be an increasing number of schools will also need the clarification and guidance of on-going research, and continuous professional discussion. [4]

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4. David Bolam. "Teamwork to Launch Teamwork". IDEAS University of London, Goldsmith College, January, 1973, Number 24, page, 25.

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